THE PACIFIC

A religious and family paper

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HIS BANNER OVER ME.

Surrounded by unnumbered foes
Against my soul the battle goes.
Yet, though I weary, sore distrest,
I know that I shall reach my rest.
I lift my tearful eyes above,
His banner over me is love.

Its sword my spirit will not yield,
Though flesh may faint upon the field;
He waves before my fading sight
The branch of palm, the crown of light.
I lift my brightening eyes above,
His banner over me is love.

My cloud of battle-dust may dim,
His veil of splendor curtain him;
And in the midnight of my fear
I may not feel him standing near.
But, as I lift my eyes above,
His banner over me is love.

—Gerald Massey.

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How consoling it is, in the midst of our despair of ever quite attaining to our high ideals, to have brought home to us the consciousness that at least they grow dearer to us as the years go by! For that contains the element of hope. They must be nearer to us or they would not be dearer. "Now," says St. Paul, "is our salvation nearer than when we believed." Each day we endure with faces fixed heavenward is an advance toward the goal.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 10, 1904

BUILDERS.

"We are builders, and each one
Should cut and carve as best he can.
Every life is but a stone;
Every man shall hew his own;
Make or mar shall every man."

Almost always when a man commits a crime some one connected with him by family ties suffers more than he does. We read concerning the devoted wife of a banker in Lagrange county, Indiana: "In excellent health when the crash came, she has stood by her husband with nerves of steel, but physically she has wasted away until she is a mere bloodless shadow of her former self. Her face is as white as death and her hands are transparent in their thinness." The husband was taken a few days ago to the Indiana penitentiary at Michigan City. The sentence is an indeterminate one. He may be there one year; it may be three. But the wife will not see him while there. It is said that she desires to forget so far as possible her husband's connection with a penal institution and wants no picture of penitentiary scenes coming up before her in after years. The husband is fifty years old, and it is their plan when he comes forth a free man again to go far away from the old home and begin again a life which it is hoped will have less bitter ending. This man now behind prison bars was never at heart a bad man. But he speculated; he invested in enterprises which did not pay, using beyond the safety limit the deposits of the bank of which he was cashier, and after the failure of the bank he was charged with having received money on deposit when he knew that his bank was insolvent. On this charge he was sent to the penitentiary. The son of one of the honored pioneers of the state of Indiana, a church member, long respected in the community in which he lived and more widely, this man let the madness for dollars take possession of him, stepped finally beyond the limits of the law, and now he and his loved ones pay the penalty. It may be the husband suffers as much as the wife suffers. But the marks of suffering do not rest on him so plainly.

By this time, the Rev. Dr. Campbell Morgan has entered on his work as pastor of Westminster Chapel, London. The London Examiner of recent date reports the Rev. Mr. Swift, who is his assistant, as saying: "We have no cut-and-dried plans; until we see what is needed, we shall not fix on any definite plan of work. At the same time, there are certain lines of which we hope to make a special feature. Dr. Morgan is known as a great Bible teacher, and it is felt on all hands that it would be a great calamity if a work he is so remarkably fitted for should be allowed to drop. We therefore propose, instead of the ordinary week-night service, to start here in the Chapel a series of Bible lectures on Friday evenings at eight o'clock. It will be the nucleus of a Bible school. The object will be the teaching of the English Bible, not from the critical point of view, as to authorship, etc., but from the standpoint of its contents and its message. Thus the class will form a training ground for teachers and Bible students, particularly young people who want to know their Bible and how to use it. This will really be a wider thing than the Chapel work. It will be extensively advertised, so as to bring it under the notice of Christian workers throughout London. Dr. Morgan will start this class right off on November 4, the Friday after he preaches his first sermon. We also have a week-night service on Wednesdays, which for the present I am taking myself, and probably shall continue to take." Concerning the Sunday services, it is said that there will be no elaborate music, but that all will be plain and simple, the dominant characteristic being teaching and evangelism. There will be a men's meeting in the afternoon, conducted by Mr. Swift, and these will begin with a series of sermons on the Sermon on the Mount. In the locality surrounding Westminster Chapel there are two classes—the well-to-do and the very poor. The plan as to social work provides for a staff of deaconesses—"ladies by birth and training, and with the instincts of ladies," says Mr. Swift, to go among the better class of residents, not in the way generally adopted in such visitation, but meeting the people along the line of their own social practices. Eventually it is the thought that institutional work will be inaugurated. All in all, it is evident that while Dr. Morgan and his associates enter on this new work courageously and hopefully, they realize that for a time they must feel their way. That they may succeed in making a strong non-conformist church there under the shadow of Westminster Abbey and the new Roman Catholic Cathedral will be the prayer of Dr. Morgan's many friends in the United States.

We have no doubt that the excellent article by the Rev. Robert Whitaker concerning the Baptists on the Pacific coast will be read with great interest by our readers. It will be followed next week by another. Mr. Whitaker is pastor of one of the Baptist churches of Oakland and is known and highly esteemed by many Congregationalists.

Busy World Notes.

Twice married before she was 17 is the record for a Connecticut girl. Her second husband is 70 years old.

Colonel Cody (Buffalo Bill) reports a big success for his show in the leading cities of England and Scotland this summer.

Chicago real estate reached its highest value,—$27,000 a front foot,—on State street, between Madison and Washington.

People will continue to have their fun on Hallowe'en, despite its danger. Many deaths are reported from different parts of the country for that night.

The prospectus of the Century Magazine for 1905 sets forth a fine list of articles. Among them will be a series on great inventions, described by their inventors.

Ira D. Sankey, the noted gospel singer will spend the winter in the south. His blindness has been a great blow to him and he keeps in retirement as much as possible.

An extensive region in Western Nebraska, which was a few years ago regarded as too dry for successful farming, has brought from $20 to $50 an acre this year from beets for beet sugar.

Stop-over privileges were given at Chicago this year on World's Fair tickets, and Chicago merchants profited by it to the amount of several million dollars in trade. Some permanent customers were secured.

Chicago has a lodging house where a bed, a breakfast and a shave can be had for ten cents. It is largely patronized by tramps. The tramp season for that city opened up a few days ago, and rooms are much in demand.

It required forty policemen to protect the members of the City Council at Toledo, Ohio, from violence, when, a few days ago, they extended for twenty-five years all the street-car franchises. This is a sign of the times.

Jews in Chicago have organized an association for young men which will have many of the features of the Young Men's Christian Association and the Young Women's Christian Association. It will be for both young men and young women.

One of the staff of the Chicago Tribune has written 5,000 poems, and not one of them is a love poem. The nation owes him a vote of thanks—not for the five thousand poems, though many of them possess merit, but for getting out of the beaten track of modern newspaper poetry writers.

The Grocers' Association of Iowa is working to defeat the parcels-post bill in Congress on the ground that it will advance the mail order business at the expense of the local dealers. It is said that they expect to get the solid opposition to the bill of the entire Congressional delegation from Iowa.

The National Jewish hospital for consumptives at Denver reports that it has cured about 65 per cent of the cases which have come to it, and that there has not been a death in the hospital since last November. While the institution is supported largely by Jewish people, it is not sectarian. All we ask, says the manager, is: "Are you poor? Are you ill?" Incurables are not received.

Publishers are beginning to see the folly of putting magazines and newspapers on the market at the low figures of recent years—not enough to pay for the white paper used—and relying on the advertisements for their profits. The Ladies Home Journal is one of the first to attempt to advance its price. The subscription price for the year will be left at a dollar for a time at least while the price per copy will be advanced at once from ten to fifteen cents.

Co-operative nurseries are one of the most recent suggestions in this age of co-operation. Some mothers who have tried it have found it to work well. One who writes about it says that it affords a welcome relief to tired mothers, teaches the children hospitality and inculcates self-control through association with others whose rights must be respected. In the co-operative experiments thus far the mothers in turn had charge of the children on different days or parts of days. To the unitiated it will seem better doubtless for each to look after her own in the old-fashioned way.

The Bystander.

Campbell Morgan's Church.

Recognition services have just been held in Westminster Chapel, London, setting apart Campbell Morgan and his assistant as pastors of that work. There is little or no church as generally understood,—simply a church machine into which two men are to put energy.

The work will start as a movement rather than a church, and will attract attention chiefly because of its novel conditions.

There will probably not be a prayer-meeting after the manner of other churches, but a Bible reading, such as Dr. Morgan has been in the habit of giving at Northfield. The opportunities are great in Westminster, but the difficulties are not few. A work which is attracting attention not far from Westminster is the West London Mission, conducted by the Wesleyans, who, finding St. James' Hall too small, are about to occupy Hengler's circus. What will those London people do next?

Mr. Campbell and the Workingmen.

Rev. R. J. Campbell, of City Temple, has aroused a deal of criticism by his criticisms of the English laboring men. It would seem that Mr. Campbell enjoys stirring people up, giving them a periodical dig in the ribs. In this instance he has broken the vials of wrath and his critics are after him for daring to say that the workingman doesn't care anything about the church and that he ought to be a good deal better than he is, etc, etc.

Perhaps Mr. Campbell has been telling the truth to the British working people, whom, by the way, he divides into the sheep and the goats.

Mayflower Church and Mr. Lucas.

It has been rumored that Mr. Lucas, for a number of years pastor of the Mayflower church, Pacific Grove, would soon retire from that field. Indeed, he went so far as to resign, but his people prevented him from carrying out his purpose. It is not often that a pastor receives such a united expression of good

will and co-operation as Mr. Lucas and his wife received last week after a memorable meeting of the Church, when additional salary was voted, to convince him of the people's loyalty.

The Bystander congratulates him and the Church in this happy outcome of what might have been an unfortunate separation at this particular time. Mr. Lucas occupies a prominent position in the public affairs of Pacific Grove, has many friends, has been a faithful, earnest preacher and pastor, and deserves such an expression of affection and confidence.

The Anxious Deacon.

The case of Mr. Lucas reminds the Bystander of an incident told by an American preacher who supplied the Congregational pulpit at Gravesend, Eng., one Sunday morning. The American did not know whether the church was pastorless or not, and, consequently, omitted any reference to the pastor in his prayer. Before the sermon was reached, the head of a deacon was thrust through the curtains of the pulpit and the anxious man said : "You forgot to pray for our pastor. Can you not, please, put him in at the benediction?" The good brother from above replied: "Certainly, I shall remember him in the benediction." And he did. If we had more anxious deacons,—anxious that the pastor should be prayed for and that he should not be forgotten,—our churches would be much happier and the relations between pastor and people closer. The incident is not without its humor. It is not without its deep and beautiful significance.

The New Evangelism.

There are signs of an awakening in religious circles. Here in San Francisco there is more than an ordinary interest manifested in church work. The other night a great mass meeting was held by the young people in the Alhambra Theatre to protest against existing civic conditions. The congregations in some of our churches are larger than usual. The state of religious work through the State is, on the whole, prosperous and progressive. In the East the pastor, by some strange spiritual alchemy, is being transformed into an evangelist. Dr. Hillis and Dr. Dawson are entering upon a campaign to reach not only the submerged tenth, but the higher classes who are unchurched. This is a movement in the right direction and means much for the future of the kingdom of God in this country. There is a decided tendency to go after people, to break away from the pulpit of the church and to stand upon the pulpit of the street, or the motor car, as General Booth has done, or the ship, as Jesus did.

The Preachers and the City.

Periodically the pulpits of San Francisco become inflamed against the city officials and say all manner of things against them. It is a spirit that is contagious, and the new men who come to the city pulpits are most susceptible to the inflammation. It will be noticed that after a pastor has been here for a number of years he becomes, not less conscientious, but less concerned about civic affairs. He knows very well that the same thing will happen next year. San Francisco, like all other cities, is a misgoverned city. One cause of this misrule is that untrained men are put in places of public trust,—that, while we demand experts to run elevators and street cars and fire engines, we do not demand expert knowledge in conducting the affairs of a great city. The fact is, the preachers usually kick the wrong fellows. People who are foolish enough to put a child into the cab or an engine have no business to scold the child if the train is wrecked. But we are doing this all over the country.

Denunciation has never cured the ills of a city. You cannot cure a disease by scolding. Anathemas are poor medicine. Something else must be done. Perhaps this something should be done before, not after election. It may be that the ministers should stand closer to the administration and push back the grafters.

It might do more good if a constructive policy be adopted, rather than one of destruction. Let us beware of spasms. They read well in the morning papers, and they suggest Parkhurst and Savonarolo and Luther, but we must not mistake applause for power.

ACROSS THE HEDGEROW.

By Robert Whitaker.

Both by reason of belief and by reason of common spiritual ancestry, Congregationalists and Baptists have much reason to be interested in each other. The fence betwen them is hardly a fence at all, but only a hedgerow, and under the hedge, which hardly rises to the height of a man, the sward and the soil are one. No other explanation is needed for assuming your concern in our affairs to the extent of the statement which follows, or for the assurance upon my part that you will be glad to know how matters stand with your Baptist neighbors on this Pacific coast. I care only to add that it has been a favorite notion of mine for some time that every denominational paper on the Pacific coast would do well to have a regular correspondent in every household of faith, that through knowing more about each other we might come to care more about each other, and thereby realize the sooner that glorious unity of his people for which the Master prayed. I have wearied of waiting to see this notion of extra denominational correspondents realized, and so have appointed myself to tell you something about those with whom I dwell and among whom I serve.

There are, in round numbers, some thirty-five thousand members of Baptist churches on the Pacific coast. Just about one-half of these are members of Baptist churches in the State of California. Of these, a little more than ten thousand are in our churches in Northern and Central California.

Washington has two conventions, as our general meetings are called. Oregon, I think, has now but one, though there was an Eastern Oregon Convention some years ago, which, if I mistake not, was a "Landmark," a term which I shall, a little later, explain. California has two Conventions, "The General Baptist Convention of Northern and Central California," and the "Southern California Convention." Each of these Conventions has a president, a Board of Managers, and a General Missionary and corresponding secretary, who is practically the head of our church extension work within the bounds of the Convention, or, as some would prefer to call him, Superintendent of State Missions. Rev. E. R. Bennett, of Oakland, is General Missionary for Northern and Central California, and Rev. A. M. Petty, of Los Angeles, for Southern California.

Among the large cities of the coast we are, I suppose, relatively strongest in Portland, Oakland and

Los Angeles. We are weakest in San Francisco, The reasons for our weakness in San Francisco could not be adequately stated in a paragraph, nor am I certain that the attempt to state them would do anybody any good. We have four churches, besides our churches among the Swedes, German, Chinese, and colored people. These are the First church, the Emmanuel, the Hamilton Square, and one just lately organized, the Covenant Baptist church. These four churches have a combined membership of less than nine hundred. The First church has been pastorless now for nearly two years. The Covenant church is supplied by a student from California College. The Third church (colored) has a valuable property, and, all things considered, is the strongest of all our churches in San Francisco. We have a good work among the Swedes, and a like work and valuable property among the Chinese.

We have also four churches in Oakland, besides a church among the colored people, a Swedish church, and a Dano-Norwegian Baptist church. To these should be added two churches in Berkeley, one in Golden Gate, and one in Alameda. Our total membership on this side of the bay is nearly, if not quite, eighteen hundred as against not more than thirteen hundred in all of our San Francisco Baptist churches. Our First church here is well housed, although their new building is yet unfinished, and has on it a considerable debt. We have no better man on the Pacific coast than its able-bodied, clear-headed and spiritually-minded minister, Rev. H. J. Vosburgh

As compared with the Congregationalists, Presbyterians and Methodists, we have this advantage, or disadvantage, according as it is viewed, that we have no one church which greatly overtops the rest. The First church in Oakland has only about six hundred members, while Tenth Avenue and 23rd Avenue churches have each considerably over three hundred now. Calvary church, which is comparatively new, has a membership of approximately one hundred and twenty-five, but is doing a work far beyond what these numbers would indicate. All of our churches on this side are manned, except the First church in Berkeley, which has, however, two or three resident ministers who do much of ministerial work, though not regarded as pastors. The new pastor of the Tenth Avenue church begins his work November 6th, Dr. C. M. Hill closing his eleven years' ministry there today, to take charge of our Theological Seminary.

I can mention but briefly the situation at other points. We are not strong in Seattle, though we have some strong men in our churches there. The First church has been severely handicapped for years, and our work there will probably suffer for a generation yet by reason of the unfortunate generosity which gave us a second-rate site when we could have purchased a first-rate site for a trifle fifty years ago. The difference is no trifle now. Nevertheless, Dr. Rust was leading our work there in very effective fashion till cut down in the prime of his manhood a few months ago. His successor has not yet appeared. We have several other churches in Seattle, owing largely to the missionary spirit of Dr. D. J. Pierce, who did so much work for our denomination on this coast till called home two or three years ago. Our churches in Seattle have been injured more or less by the boom spirit, and have suffered severe reactions, but there is in them considerable promise for the future.

In Tacoma our work has been much more centralized, and the First church has been relatively stronger in the main than our First church in Seattle. It has a good location, a good pastor, and a large and quite effective membership. Fanaticism has been our worst enemy in Tacoma, and at one time our cause there was well nigh shipwrecked by Sanfordism. Dr. Smith, the present minister, has done an excellent work, and the First church of Tacoma is, on the whole, one of the best Baptist churches on the coast.

Our best church building on this coast, probably, is the White Temple, of Portland. Dr. Brougher, a unique man, is pastor there, and is doing a good work. Unity has not been characteristic of Portland Baptists, and we have more churches there than we ought to have, though, perhaps, not more than we can utilize to advantage if right counsels prevail. The Pacific Baptist," our denominational organ for the coast, is published in Portland, and, I judge, we are relatively stronger in Oregon than anywhere else on the coast, except in very limited areas.

The First church, Los Angeles, had, a little while ago, the largest membership of any Baptist church on the coast. The new Temple Baptist church, under the leadership of Rev. Robert J. Burdette ("Bob Burdette," of humorist fame), has drawn heavily upon it. The First church still has the larger membership, however, and has the great advantage of a good building of its own.

I cannot say much of our work at Spokane, except to register my impression that we have in Dr. Van Osdel, whom I have never met, one of our strongest men, and in the churches of Spokane, very effective Christian bodies. Here in California our cause is quite prosperous,—in Sacramento, in San Jose, in Fresno, and in Redlands, Riverside and San Diego. Besides which we have many good churches at other points. Of the great characteristics of our work, I will speak in my next.

Fruitvale, Oct. 25, 1904.

A DAY AT EPHESUS AND SMYRNA.

Rev. R. B. Taylor.

Seven cities in Asia Minor have been rendered immortal by the epistles written to the churches there and recorded in the book of Revelation. It was a most interesting day we spent at Smyrna and among the ruins of Ephesus. To give some idea of the experiences of that day, I shall quote from my journal, under date of April 1st. "As we steamed down the Hellespont (Dardanelles) last evening, some of us stood on the hurricane deck and studied the shore with guide-books in hand, that we might be able to locate ancient Troy. We were rewarded by seeing the place where the Greek ships anchored during the siege. There is a town of about two thousand population on the shore, but ancient Ilium lay some four miles back. The discovery and excavation of the city made immortal by Homer, is a monument to the late Professor Schliemann, who when a boy asked his father who had shown him a picture representing Troy, 'Where is it?' No one in the world could then answer the question, but the boy kept asking until he himself found the answer. At half past eight this morning we set foot on the soil of Asia Minor. Smyrna is a beautiful city as seen from the harbor. It rises toward Mt. Pagus and is largely built upon the slope. The houses are mostly of stone, with flat roofs. The city

is more cleanly than Constantinople. Has a population of some three hundred thousand."

One of the first landmarks to greet our eyes was the tomb of Polycarp, away upon the heights of Mt. Pagus, with stately cypress trees to mark the spot.

About a mile from the landing we boarded the train which was to convey us to Ephesus. We had with us on the way thither a missionary in Smyrna, Rev. Mr. Murray, of the Scotch Presbyterian church. He acted as guide, and pointed out to us the little town of Boudja, where Byron lived and where he wrote "Maid of Athens." The historic Cayster and some Roman aqueducts he also pointed out. We passed through the village of "Paradise," and past villages, where the farmers live in huts with thatched roofs.

The station of Ephesus, situated about two miles from the ruins of the ancient city, is called Asayalouk. A young lady became separated from the party here and was assailed by a motley crowd of natives, who demanded "backsheesh" in the most frantic and threatening manner. It cost her two dollars to get free from the "mob of Ephesus."

We were conducted to several places of interest,—the church of St. John and the Gate of Persecution. Westward on the top of a hill we saw what is known as "St. Paul's Prison." On our way to the theater we passed the site of the temple of Diana. I wanted to find a silver shrine of the goddess to carry away as a souvenir, but nothing remains of the ancient splendor save a few broken pillars.

When we came to the principal ruins of the ancient metropolis of Asia Minor, we were astonished at the dazzling splendor indicated in the ruins. There are two marble streets with colonnades and beautifully carved pillars, one running from the Port to the Proscenium, and the other approaching the Proscenium from the north.

We passed through the Proscenium into the theater where the town clerk stilled the mob those centuries ago, and in that splendid natural ampitheater which used to seat over 30,000 people, we held a religious service. Never before, perhaps, had those hillsides echoed to the sound of Christian songs. A colored minister from Kentucky led in prayer. Rain began falling, but the crowd was sheltered by umbrellas, and the service went on without pause or omission. Dr. Walker of Los Angeles was to have been the preacher of the occasion, but for some reason missed connection. Another brother was drafted and gave an inspiring impromptu address.

The rain ceased as the service drew to a close and we were shown around the ancient city. Yonder stands the church where the Ecumenical Council was held in 431 A. D. There lie the ruins of the Forum, where the ancient fathers of the city enacted laws. A splendid university with mosaic floors lies hard by, indicating the emphasis put upon education by the Ephesians. In one of the old buildings, we saw in antiquated characters the names of Aquila and Priscilla, whom Paul brought with him from Corinth. Here it was they instructed the eloquent young Apollos more fully in the gospel.

After hours spent in wandering half-dazed among the ruins of Ephesus, we passed by the Stadium, where wild beasts were wont to be let loose to slay men in the arena.

What a quartet of preachers Ephesus had! Paul, John, Apollos and Timothy! As Jesus committed the care of his mother to John, it is not unlikely that she lived here, and so tradition has it. It seems strange that the "candlestick" should be removed from a church which had such opportunities for spiritual growth.

The epistle to the Ephesians is a tribute to the intellectual and spiritual strength of that church, for it is the sublimest product of the pen, "The Alps of literature," says Coleridge.

The fifty-mile ride in compartment cars, through the green fields of that fertile region, regaling ourselves on the far-famed Smyrna figs, was anything but tedious.

Stopping at the Caravan Station, several score of our party started to ascend Mt. Pagus, the "Acropolis" of Smyrna. Such a view as was to be obtained from the wall of the fort at the top is seldom surpassed. Passing down the western slope for some distance, we came in eager haste to the sepulcher of the former bishop of Smyrna. Polycarp had labored with such success in that city as to arouse the fiercest opposition of the pagan population. At the age of 95 he was arrested. He made no resistance when the officers came to apprehend him. Calmly he maintained the faith he had been preaching, and when told that his life would be spared if he would only recant, he made that famous reply: "Eighty and four years have I served Christ and he never did me harm. I cannot deny him now." Upon this the prepared fagots were lighted and the spirit of Polycarp was borne to the skies on wings of flame. Standing in the enclosure about the tomb we read the epistle to the church at Smyrna and had a season of prayer.

Leaving Smyrna we coursed down the historic waters towards Beyrout, passing the islands of Patmos and Cyprus, where sacred associations were suggested.

While on this part of the voyage the Pacific Coast delegation adopted a song, which was sung with great enthusiasm to the tune of "Beulah Land":

There is a land whose mountains white,
Look down on valleys of delight,
Where grow the orange and the pear,
And roses scent the balmy air.

The broad Pacific's crested waves
Invade its shores and ocean caves,
While summer suns eternal shine,
As in the land of Palestine.

Within that land of fruit and flowers,
Are hearts that beat in time with ours,
As to the Holy Land we go,
To tread where Jesus walked below.

Chorus: O Golden Land! O Land of Flowers,
Where silver streams thread leafy bowers;
Thy children ere for thee shall pray,
That blessing may be thine alway,
Till on that peaceful, happy shore,
The Lord shall reign forever more!

We are nearing the Holy Land and expectation runs high, but we do not forget the homeland.

San Diego, Cal.

The article on "The Evolution of the Horse in America" in the November Century, states that there is abundant proof that man first hunted and ate, then drove and finally rode the animal.

A JOURNEY EASTWARD.

II.

W. W. Lovejoy.

In a previous letter we spoke of the St. Louis Fair as "a bedlam, a huge intoxication." We were thinking chiefly of "The Pike,"—which is within the grounds, not without,—an integral part of the Fair; but also of the hurrying crowds, bent on senseless task, many of them, of seeing the whole "show" in three days. The effect of such a performance can be only benumbing, stultifying. At the main entrance to the extensive galleries of pictures by artists of all nations, we overheard: "Let's see what they've got in here. We've got time to see what it's all like inside there." The St. Louis Globe (Democrat daily) published an expert criticism of selected pictures, by which one could limit his attention to a few of the best works.

What shall we say of "The Pike?" Planted just to the right of the main entrance, one might mistake it for the chief thing to be seen. It is a crude hocus-pocus, for the most part, of ostrich shows, trained animals, beautiful ladies, scenic railway, chutes, "creation," "eternity," Japanese acrobats, naval battles of the world, and other schemes to furnish the largest amount of sensation possible for twenty-five cents. We could have wished all away that the Fair proper might do its sober work without distraction.

We except the baby incubators, out of place on The Pike. Babies prematurely born, some of them of only six months' gestation, were to be seen in some eighteen different plate-glass coops, which were heated and ventilated to suit the individual case. Some of the mites seemed scarcely alive, so still were they; but now and then a tiny arm moved and you knew they were not wax figures. All wore short clothes, tied under the feet of the smallest and weakest. Twelve trained nurses are in constant attendance. Eskay's food, and in some cases mother's milk, is their nourishment. They come from all grades of society, so you are told by a lecturer, who gives the history of each case. The value of this exhibit is seen in the visitors, whose faces show the deepest interest, if not awe.

Further along there is a "graduate" department, also shut off from noise and dust by a thick plate-glass wall. Here are seen babies who have graduated from the coops, and in size and motions and cries gives proof of vigorous infancy.

In this connection we would speak of the Children's Model Playground, near the San Francisco building. Its institution at the Fair is the work of a woman enthusiast in social settlement work in New York. Children from 4 to 8 years, left there by parents visiting the Fair, or from families resident in the different concessions, are cared for all day by trained kindergartners. Little Syrians from "Jerusalem" were learning English rapidly by the songs and games. But the babies were the most interesting. These are washed, fed and cared for for 50 cents a day by professional nurses, who have all the facilities for sterilizing and preparing the food, and who make a point of instructing the mothers in the sanitary laws of childhood. It is a charity capable of indefinite multiplication among the poor of our large cities.

Of the Fair in general, a few points only can be noted. The Agricultural Building, with its nine miles of avenues of exhibits of the fruits of the earth (California showing largely and well), is the most visited. The common people evidently feel most at home here,—are most intelligent in things of the soil. Besides there are free gifts of food to be had—Santa Clara prunes, Michigan apples, grape-nut packages, etc. The education gained here must be invaluable.

In other buildings, except it be in machinery and mechanical arts, where American genius shows preeminently, the German exhibits surpass all others. Japan might be said, in some respects, to come next. It is owing, in both cases, to the open secret, as given by the old painter who mixed his colors with brains. Everything shows the highest organizing and technical skill and completeness, and an artistic development that amounts to a revelation. Take for example domestic architecture and interior decorating and house furnishing. The English exhibits are scattered and poorly ordered for best impression. The art element has been left out. One English furniture makers covers a large floor-space with chairs of rich and varied patterns and upholstery, but they are simply massed together, and in front of the whole: "This whole exhibit is bought by John Wanamaker, Philadelphia and New York."

In the German exhibit, on the other hand, is a series of rooms furnished complete, and further on a country house, with its interior court and fountain and pool; within, its library, dining-room and the rest, with pictures, books, glass-ware, bric-a-brac, furniture, wall paper, and floor-coverings, the whole is what is called "L'Art Nouveau,"—the New Art. The whole is a "dream" of artistic effects, made up of the simplest and fewest elements, nothing tawdry, bizarre, extravagant—a poem in design and color.

What is the moral? For it is that I am after. "New Art" is born out of old art; it is a genetic thing. It is a splendid testimony to that psychologic law that links its generations together. The Epistle to the Hebrews has it, and Paul has it; all true art in literature and life shows it: "These all died in faith; * * they without us not made perfect"; nor we without them. The Germans have learned to live over again in sympathetic appreciation the work of their predecessors in this or that pursuit, and by an inevitable travail, there is born in time that which is new and true.

This law has great significance for politics, for the Church, for thought, as well as for art. One could almost read off a history of decorative art from the exhibits in these rooms.

One more lesson: In some of the single rooms a modest sign tells you that the display is the work of the Society of Artists, of Munich or Dusseldorf,—a product, that is, of collaboration, of harmonious working together. Brains, work, co-operation,—here is the order. It is all worth pondering over.

The reform waves which sweep over China wash away some refuse, but they are not going to save the empire. As one missionary says, "Many Chinese think that reform means to wear leather soled boots, trousers that are not tied at the ankles, etc., and to read Western books and learn English." All this awakening to the attractions of Western virtue is but the opening of doors for the entrance of the one truth that will produce lasting and fruitful reform in China. Upon the Christian Church lies the responsibility for entering the open doors quickly, lest some scoffer get in before the messenger of Jesus Christ.

WHY JOIN THE CHURCH.

Rev. Morgan P, Jones.

A company of believers consisting of men, women and children united to Christ by faith and sustained by divine grace has organized itself into a church for Christian worship and service, and invites all converts to unite with it. Why should this invitation be accepted? The reasons for joining the church are many and various, one of the most important being that the church is not an end in itself, but a means to an end. It was founded by Christ, who is its legitimate head, for the purpose of evangelization and spiritual edification. The church's only excuse for existence is that it might bring unbelievers to Christ, and prepare believers for the duties of earth and the joys of heaven. Evidently then there can be no church without members, and there can be no members unless believers join the church.

It is natural for a man to seek that which is most congenial to him. Like tendencies, habits and tastes seek not their opposites but their counterparts. Hence we have nations, tribes, castes, classes, clubs, cliques, sects and churches. The law of congeniality demands that we select such associates and haunts as appeal to our instincts and tastes. If we are religiously inclined the most natural and rational thing for us to do is to become associated with other believers whose religious convictions and sympathies are most nearly like our own. Christ was right when he said "For where your treasure is there will your heart be also." The man or woman who has just learned to love Christ must indeed be stupid if he or she prefers the company of the ungodly to that of the godly. Righteousness can no more be happy with unrighteousness than saintliness can enjoy wickedness.

Individual Christians need the inspiration and help of religious association and co-operation. No professed follower of Christ is complete in himself. He has strong points and weak points. Hence the apostolic command, "Bear ye one another's burdens." Christians are to be the complements of each other. United under covenant they come to know each other more thoroughly than they ever could without being members of the same church, and the bond of Christian sympathy enables them to supplement what is lacking in each other. Nowhere is the maxim "United we stand; divided we fall" more true than in the domain of religion. The unchurched Christian is invariably hampered in his spritual growth by his isolation. Religious life has needs which are best met by the influence of the church. Independence is not without some advantages, but the spiritual intercourse, exercise and discipline afforded by the church greatly outweigh all benefits received by the unaffiliated Christian.

United efforts can more effectually meet and overcome hostility and resistance than individual effort. Any one who undertakes to restore the ruins of human character and the walls of social purity and safety must be prepared for ridicule, treachery and opposition. That individual workers cannot cope successfully with these hostile elements without co-operation is self-evident. Good people are at their best only when stimulated by the enthusiasm of united action. There is friction enough in the world to set all Christ's followers on fire with love and zeal, but in the absence of unity and co-operation the friction only exhausts the energies and resources of individual workers without occasioning much good.

But it is not only in the matter of meeting and overcoming opposition that joining the church is a benefit to Christian converts. The constructive as well as destructive work which Christ expects of his followers is far more effectual when backed up by an organization than by disunited individual effort. One grain of powder can accomplish but little in the construction of a railroad, but many grains combined can hurl thousands of tons of rock into a chasm or drive a tunnel through a mountain. The minute particles of dust which fill the atmosphere taken singly are of little importance, but combined they serve to diffuse light through space and to produce beautiful sunrises and sunsets. One man or even a hundred men acting independently could never have built a pyramid. One man could conceive and superintend the construction of a Brooklyn bridge, but it took many men to manufacture the different parts and join them together. Whatever the Christian world has been able to accomplish is due to the united rather than the scattered efforts of Christ's followers. It is the organized Christian work alone that makes the existence and maintenance of such religious agencies as the Sunday-school, Christian Endeavor societies, Home and Foreign Missionary societies, etc., possible. What could unassociated believers do in the way of religious instruction, the evangelization and reformation of society, and the dissemination of Christian literature and influence all over the world? It is not without reason that Christ founded the church and that the apostles planted churches and gathered people into them whereever they went. They knew that unorganized Christian zeal and activity did not carry with them the same sense of responsibility or produce the same impression upon unbelievers as the concerted and enthusiastic action of the church. People can afford to laugh at the insignificance of a single snowflake, but who would want to be in the path of an avalanche? The great undertakings of the world, whether secular or religious, are made possible by consolidation and co-operation. The church is none too strong and efficient with all believers in it. Every Christian convert who for any reason refuses to join the church detracts so much from the power of the church without adding to his own strength and efficiency.

The church is imperfect, but it is the best organization that is in the world, and stands for the best in heaven and on earth. Every one who has felt Christ's saving touch and who wishes to make the best of his spiritual energies and opportunities should become an active, consecrated member of some Christian church.

Shandon, Ohio.

Mr. Spurgeon dreamed once that he went up to the gates of heaven, and there he saw a great company of men marching through the gates into the city. On inquiring who they were that received such plaudits of welcome he was told that they were the apostles and their successors. "But," said Mr. Spurgeon, "I never was an apostle nor a martyr." Soon there was another vast procession that passed through the gates; then he was informed that that vast multitude, led by Zaccheus and Mary Magdalene, were the sinners that had confessed the name of Jesus. The great preacher said that in his dream he exclaimed to the angel, "Thank God, I can enter heaven with the sinners."

ELEMENTS HUMAN AND DIVINE.

By Dr. Johns D. Parker.

In our lives there are two elements, the human and the divine. Under the laws of our being we can do something for ourselves, but there are other things beyond our control, which are wrought by divine power. In accordance with the laws of assimilation, by taking food, a man can add something to his size, but there is a limit to growth, for he cannot add a cubic to his stature. By study a man can acquire knowledge but there are boundaries to human knowledge and limitations to his acquisitions. In his creation man was given the power of free will, so that he can obey or violate the moral law. In a word there is a human and a divine element in man, which the apostle recognizes when he tells us to work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of his good pleasure. Let us consider briefly the divine element in man.

God gives us our being in this world and in many essentials we cannot change it. Under the law of heredity we receive our being with our form, features and temperament and those essential things that go to make up personality. The Creator places us in this world rather than in some other world. A man comes into being as a citizen of some particular nation and belongs to some century and is a member of some family. The number of a man's days is fixed, and he cannot add a moment to the duration of his life. Job says his days are determined, and his bounds have been appointed that he cannot pass.

Our natural lives have many limitations. We may say that there is a unit of life forces and possibilities given us and not a fraction can be added to it by our own efforts. When the unit is exhausted the life on the earth terminates. We are placed between walls of adamant, which reach up to the very heavens and we cannot surmount them or dig under them. But these fixed boundaries are right and best for us. Sometimes it is good for the miner to strike the granite core of the mountain with his pick, for it reminds him that there is a power above and underneath him that is not of this world. The power that lifted and holds the mountain in its place is divine. There is something firmer, more lasting and more valuable than gold.

The sooner we learn our limitations and recognize the divine power the better it is for us. The men of Babel were very human when they essayed to build a tower whose top might reach unto heaven. The very angels, Jude tells us, kept not their first estate and are reserved in chains under darkness unto the judgment of the great day.

When the sun shines men live in apparent security and become indifferent and careless of their obligations to the giver of all good. But when the blizzard comes and howls around their dwellings, when the wind pierces every crack and crevice in their homes and drives them closer to their hearthstones for the preservation of their very lives, when the blinding snow seems to fill the whole atmosphere to the very clouds and threatens to bury everything in its winding sheets, men begin to realize that there is a power transcendental and to feel how feeble they are amidst the forces of nature. There are moments in every life when God seems to come very close to us, and speaks to us in his providences in tones that reach the inmost life.

Few men have any realizing sense of the forces that carry on the solar system, of the force that causes the earth with all its oceans and chains of mountains to revolve on its axis once in twenty-four hours, that carries the earth forward in its orbit around the sun at the rate of sixteen miles a second, that causes all the plants and the sun to revolve on their axis and carries the planets forward in their orbits, that translate the whole solar system around some distant point in the heavens. How can any finite being possessing intelligence live in the face of such forces without fear and trembling lest they should offend him who possesses omnipotent power?

If nature contains forces that are transcendental, how natural to suppose that there would be transcental forces in the spirits world? If the creator fixes the bounds and limitations of our natural life, how reasonable to suppose that the same power would fix the bounds and limitations of our life beyond the grave? If God places a man on the earth and sets bounds to his human habitation, so that he cannot pass beyond during his natural life, how reasonable to suppose that he would fix the conditions and bounds of the life beyond?

If all the men that ever lived on the earth, and all the animals that have existed, should at some given moment exert all their power to stay the earth on its axis, it would not even tremble or be impeded a single moment. Is it not reasonable to suppose that the same power can open and close the gate of heaven according to his own pleasure?

It is safe always to reason from the known to the unknown. We can easily see that the forces in nature are transcendental, that they transcend all human power. Is it not reasonable to suppose that the forces of the next world are also transcendental? If it is wiser and safer for a man to live in harmony with the laws and forces of this world, is it not wiser and safer for men to live in harmony with the will of him who reigns in the next world? It is certain that God has his way in nature. He turns the earth over on its axis to suit himself. He says: "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

The sooner we recognize the divine element in our natural lives, the sooner we will make the human element within us conform with it, and become the children of God. When the human and divine elements in men are in perfect harmony in this world, they will be in harmony in the next world. But of this harmony comes that peace that flows like a river.

CONCERNING LAYMEN.

Editor of the Pacific: In your last issue, your general correspondent, Aloha, says, "Acorns have shucks." I think one of the acorns he dropped last week deserves, in the light of facts, to be shucked. Under the prominent heading, "Welcome, Laymen," he says: "The experiment of welcoming (certain laymen) to parts in the program was successful." Certainly the parts taken by the laymen referred to were well filled, and their papers were among the best presented. But inviting laymen to a part in the association is not an experiment. Not a year has passed for half a decade that several laymen have not been asked to prepare papers, and one or more have responded. This year San Francisco business men were more ready to respond favorably to take part in a meeting held in San Francisco than in other years business men of various localities have been when the meetings were to be held in Sonoma, Sacramento, or other counties. Last year there were but eighteen laymen present as dele-

gates, yet Mr. C. M. Bufford presented an excellent paper. Rev. Mr. Van Norden, a minister, but for several years an active business man, presented another. Mr. Ernest Fox presented the work of the Coffee Club Association in San Jose. Mr. Marcus was on the nominating committee, and Mr. B. S. Hays on the business committee, and that excellent laywoman, Mrs. E. S. Williams, gave us one of the brightest papers of the meetings.

My point is that the inviting of laymen to a prominent part in the association is not an experiment. It is due to the provisional committees of former years to say this. H. E. Jewett.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

November 20.

Topic :How to express our thanks to God...Psalms cxxxviii: 1-8.

The Psalm quoted belongs to a class called forth by the promise in the seventh chapter of II Samuel, wherein David gives thanks to God that he is permitted to prepare a house for Jehovah — and rests upon it. There is, first, a vow made by the psalmist that he will praise God thankfully for a great deed done to him in answer to prayer by which a promise made had been greatly enriched; next, he predicts that all the kings of the earth, hearing of this, will thank God for it; and finally, he utters his assurance of Jehovah's help in all times of need, and against his foes. It is a psalm pulsing with the spirit and movement of sincere and earnest thankfulness.

It teaches that thankfulness to God should be whole-hearted, and not with any reserve of sincerity. "I will praise thee with my whole heart." Gratitude that is of the lips merely and not from the heart, that touches no deeps of being, that calls for no fervor of expression, is not a sufficient acknowledgment of the bountiful gifts of God. The word itself suggests this with simple Saxon power. To be truly grateful, we need to be "full" of thanks, or as the Germans have it—thinkful—be full of recollections of the overflowiug goodnes of God. It is with this matter of giving thanks as it is with our obligation to love. We are bidden to love the Lord our God with all our heart and all our soul and all our mind. Thankfulness without this abandon of heart is like charity without love—a sounding brass or a tinkling cymbal.

True thankfulness will express itself at stated times in forms and attitudes of worship. The psalmist says: "I will worship towards thy holy temple and give thanks unto thy name." Thankfulness that is only a form is an abomination unto Jehovah; he cannot "away with it." Yet the heart needs forms to lean upon as much as a building needs a frame, and experience has taught that where the audiences and orderliness of worship is neglected the spirit of it soon fades away. There is, therefore, a fitness in the trite blessing at the table; the morning or evening, or both, private and family devotions; the stated public prayer of thanks and the Day of National Thanksgiving. We ought to be thankful systematically and formally. Those who neglect grace at their family meals run great risks of forgetting to be thankful for their daily bread; such as do not teach their children to "say their prayers at night" are positively guilty of failing to train them in habits of thankfulness; while those who forsake the assembling of themselves together on the Lord's day and on the occasion of national thanksgiving deprive themselves of the "will stimulus" their nature demands to help in this primary human grace of gratitude. Men need to worship toward the temple as well as in their own hearts. One of the crying evils of the day is the neglect of the house of God. It is, however, a matter of cheer and congratulation that an increasing number seem to attend the public services on Thanksgiving Day.

There should be home thanksgiving as well as temple praise. Beside the modes already mentioned, the time-honored custom of family reunions on the national day may be made a helpful agency of thankfulness. Old New England days are gone forever, but the spirit of them lingers in thousands of homes all over the land. What cheer such gatherings give to family life! How they cause the aged to renew their youth! What cementing of home ties and sweetening of domestic joys such scenes promote! How restful to gather about the fireplace and talk over life! Then the savory meal, with its wealth of good things to eat, with two or three generations gathered about it, the place of honor for the "old folks," and high chairs for the children. And then, if not forgotten, first, "the giving of thanks." Alas! that in so many homes it is forgotten,—the giver of all good is the last remembered. My brethren, this ought not so to be. We talk about a twentieth century revival. What better one could there be than a revival of home thankfulness—at the table, around the family altar, of home religion—taught by the parents, the Bible committed to memory, sweet religious hymns added to the store, the parents taking the little ones by the hands and leading the family to church—not sending the little ones off alone to Sabbath School as so many do. Such a revival would be practical thankfulness and would react not alone on the home but the whole fabric of the nation. Let Thanksgiving Day, this year, witness a revival of some old things that ought to be revived, and we will discover one way of expressing our thanks.

Then we may express our thankfulness in deeds of benevolence, kindness, charity—which is another name for practical love. In the midst of our own feasting, let us not forget the Lord's poor. The Salvation Army is doing great good in this department of Christian effort, but organized benevolence ought not to be permitted to take the place of individual zeal in doing good, and thus our good be the enemy of our best. We rob our own souls when we commit any task to the mechanical operation of any institution. These are all useful and necessary, but they should not crowd out private kindness. Our age is in sad danger of socializing all the personality out of it. Let each one select some object of good—some one who needs a word of cheer, a package of help, and show thankfulness by giving that word, ministering to that need. Thankfulness consists, not in thought merely, nor in feeling, but in the very deed as well. "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

The Century for November contains a very interesting article by Andrew D. White entitled, "A Diplomat's Recollections of Russia." His impressions of the present Czar are far from flattering.

Church News.

California.

Martinez.—Sunday, November 6, two united with the church by letter, a husband and wife.

Oakland, Fourth.—There were five accessions to the church membership Sunday, three on confession of faith.

San Francisco, First.—Ten persons were received into membership Sunday, four of them on confession of their faith.

Santa Cruz.—Six persons came into the fellowship of the Santa Cruz church last Sunday, three on confession of faith.

San Francisco, Richmond.—Four persons were welcomed into the fellowship of this church Sunday, one on confession.

Palo Alto.—The Congregational Church of Palo Alto received seventeen into its membership on November 6, two upon confession of faith, making a total of one hundred and forty-three members.

Buena Park.—At the regular communion service, November 6th, two were added to the membership of this church—one on confession of faith. A new church organ is to be purchased and the interior of the church renovated before the close of the year.

Pacific Grove.—The Rev. O. W. Lucas has received a call from Mayflower Church to remain with the church the coming year, with an increase in salary of one hundred dollars. This action was taken at a meeting held on Monday evening, October 31, and after the meeting a joyous reception followed at the parsonage. Mr. Lucas has been pastor of Mayflower Church for seven years, and has labored hard in the building of a parsonage, in completing the church building, and in bringing the church from a home missionary one to self-support. All the while he has worked also most effectually for the spiritual upbuilding of all.

Palermo.—Sunday, October 30, was a day of refreshing for Palermo. Rev. W. J. Speers, of Oakland, occupied our pulpit, and preached to us in the morning, bringing out most clearly and beautifully the lessons to be learned from the home life of Mary and Martha. All our hearts were uplifted, and our Christian lives are brighter because of his words. Sunday evening, he gave us a rare treat in his lecture on the life of the Master, using his beautiful views, which were greatly enjoyed. On Monday night, he took us on a journey through Yosemite Valley, and the words, "Grand! Beautiful!" were heard on all sides. Mr. Speers has made for himself a home in the hearts of Palermo people, and all hope to have him here again.

Berkeley, First.—On Sunday last, thirty-three persons united with the church, of whom three came on confession. The number received since the beginning of Mr. Hopkins' pastorate in August is fifty, of whom ten came on confession. During the year 1904, the total additions have been sixty-eight, of whom nineteen came on confession. The present membership is over four hundred. The annual church dinner, followed by reports and addresses, was held November 1, two hundred and seventy-five being present. On that occasion, as in its regular services and activities, the church showed marked increase of courage and enthusiasm after its pastorless condition, extending over a year. Its appreciation of, and love for, its new pastor grow with the passing months.

Los Angeles, First.—The Rev. Dr. Warren F. Day returned on the 26th of October, after an absence of nearly two months spent along the Canadian Pacific; Chicago, where he preached for the New England Church; St. Louis, visiting the Fair; Elburn, Aurora, and Ottawa, where he preached twice on the sixty-fifth anniversary of the church, of which he was pastor, before removing to California, during eleven years and four months. On the return trip, Dr. Day took in the American Board at Grinnell and the National Council at Des Moines and later visited the Grand Canyon of the Colorado. Three funerals awaited him on his arrival at home. The men's League of the First Church have raised $500 for their home missionary in Kern County. Twenty were received at the October communion.

San Jacinto.—The Christian Endeavor Society held a most enjoyable social Friday night, October 28. It was called "Hallowe'en," and guests arrived in ghostly array to the number of over one hundred. They were weighed in Spooks' Den, and were charged one cent for every ten pounds, which brought in the sum of $10.55, net, which will be used in payment for new platform and steps before the church door. The evening was pleasantly spent in games, tricks, contests, etc. Refreshments consisted of cake, one-fourth apple, an individual pumpkin pie, and a cup of tea, with which they could tell their fortunes. We plan to have socials as often as once a month, unless prevented by special meetings. If any society wants to know how to give a "Talent Social," Mrs. Addie Mead, the chairman of our social committee, will be glad to tell them of ours.

Eureka.—On the 10th of October, after an illness of seven weeks, Mrs. Mary D. Gordon, wife of the Rev. William Gordon, of Eureka, passed into the life beyond. Mrs. Gordon was an earnest Christian, a devoted wife and mother, and a most faithful friend. She never spared herself in ministering to the comfort and happiness of others. She was untiring in her efforts in the cause of Christ and to help the suffering and needy, and no tramp was ever turned from her door without a message from the Lord. Many bear testimony to her sympathy and benevolence. Mrs Gordon was a charter member of one of the first societies in California of the W. C. T. U., and was ever an energetic worker in behalf of the temperance cause. She will be widely missed. Funeral services were conducted at the family residence in this city by the Rev Mr. Thurston, pastor of the Congregational Church at Rohnerville, assisted by other pastors of this city. Mrs. Gordon was a member of the church at Rhonerville. Many beautiful floral offerings testified to the love in which she was held by the many friends who came to pay their last tribute of respect.

To a waterfowl:—

He who, from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

—William Cullen Bryant.

Notes and Personals.

On November 5, at Harput, Turkey, a son was born to Dr. and Mrs. H. H. Atkinson.

Superintendent Harrison is able to be in his office again, after an illness of five weeks.

The time at the Monday meeting of the ministers of San Francisco and vicinity was devoted to remarks by those who were in attendance at the National Council, Revs. C. R. Brown, H. M. Tenney, and W. W. Ferrier speaking. The program committee announced that the address next Monday would be given by Dr. Willey or by Dr. Meserve.

Officers of the Ministerial Relief Society were elected at the annual meeting Monday, as follows: Dr. W. C. Pond, president; Rev. W. Frear, secretary and treasurer; the Rev. Joseph Rowell, auditor; board of directors, Dr. W. C. Pond, Rev. Walter Frear, Rev. J. K. Harrison, Rev. Joseph Rowell, and George T. Hawley.

A farewell reception is announced in the Y. M. C. A. parlors, San Francisco, to Mr. and Mrs. F. A. Jackson, for Tuesday evening, November 15. Mr. Jackson, who has been one of the assistant secretaries for several years, goes soon to enter on the secretaryship of the association in Berkeley, which association is to be congratulated on its acquisition. The present writer first knew Mr. Jackson in Portland, later in Oakland, and then in San Francisco. Always has he shown himself worthy of each advancement which has come to him.

All persons acquainted at the Y. M. C. A. Building in San Francisco know the genial janitor, called "John." The full name of this gentleman is John Goman, and he has been the head janitor for twenty years. Recently, at a Bible class dinner, Secretary McCoy asked John to hold up his coffee cup to have it replenished, and then there were dropped into it twenty five-dollar gold pieces. Then the class shouted, "What's the matter with John? He's all right; twenty years our John." All in all, it was a deserved recognition of service of marked faithfulness. If the editor of The Pacific remains twenty years longer in the Y. M. C. A. Building, he hopes John will remain also.

PALO ALTO BUILDING FUND.

The Palo Alto Church closed its canvass on Monday evening, at 10 p. m., October 31, with the whole amount, $15,000, raised. The following detailed account is given by the pastor:

"At 8 p. m., the members and friends gathered in North Curry Hall to hear the report of local canvassers and the last returns from the work of the committee of five, appointed by the Congregational rally of September 26. This committee had been charged with the task of securing $3,000 from the members of the Congregational churches of California, and with the negotiations with the Church Building Society looking to an increase of their donation from $2,000 to $5,000.

"When the local telegraph office closed at 8 o'clock, the $3,000 hoped for from Congregational churches and individuals had reached $2,674.04, leaving $325.96 unprovided for and to be added to the amount to be raised at home.

"An arrangement with the Congregational Church Building Society in New York had been suggested by Dr. J. K. McLean, Mr. J. L. Barker, and Rev. E. S. Williams through a telegram filed at 8 p. m., October 29, proposing to reduce their gift to $4,500, thus adding $500 to the amount to be raised by the local church. It was hoped that this arrangement could be perfected on October 31 at the meeting of the Board of Directors of the Church Building Society. This did not prove to be true, and the negotiations were not complete when it became necessary for the church to know what it could depend upon. To meet this emergency, Dr. J. K. McLean, Rev. E. S. Williams, and Rev. C. G. Baldwin made themselves personally responsible to the church by guaranteeing for the church society the last $1,500 of the hoped-for $4,500, $3,000 being definitely pledged by the directors of the Church Building Society.

"This left, to be provided for by the local church, $7,825.96, instead of $7,000, for which it had been working. At 8 o'clock, the returns of the local canvassers showed $7,130.39 already subscribed. Pledge blanks were circulated. A few new pledges, second and third subscriptions from former subscribers, and certain definite guarantees made by the canvassers for persons who had given them verbal promises, or who were absent from town, were gathered in, and when counted were found to aggregate $795, making a total of $7,925.39. Certain pledges were made to cover the $325.96 not yet in from the churches, and if this amount comes in, these pledges will be returned to the donors.

"Thus the record at 10 p. m. stood as follows: Amount to be raised by midnight, October 31, or all pledges to be void, $15,000; pledges by Church Building Society, $3,000; amount guaranteed for Church Building Society, $1,500; from Congregational churches and individuals of California, $2,674.04; from local church, personal friends reached by letter, and from citizens of Palto Alto, $7,925.39. Total, $15,099.43."

On Wednesday evening, a committee was appointed on resolutions, and the following were adopted:

"Be it resolved by the First Congregational Church of Palo Alto:

"1. That we hereby express our profound, loving gratitude to the Heavenly Father for his guidance of our church in all its work, and more especially for his assistance in the successful conclusion of our labors to secure a worthy house of worship;

"2. That we take this occasion to thank most cordially all our friends, afar and near, through whose kindly aid alone our success has been made possible;

"3. That more particularly we desire to recognize the peculiarly valuable and generous services of the following helpers:

"The Rev. E. S. Williams, of Saratoga, whose untiring zeal and large faith have been so helpful to us.

"The Rev. J. K. McLean, who has so effectively directed the campaign in the State at large and in New York.

"The Rev. Dr. G. C. Adams, of San Francisco, and Rev. Chas. R. Brown, of Oakland, who have co-operated so bountifully in the work.

"The Rev. Prof. Frank K. Sanders, of Yale University, who has given so freely of his time and energy to our needs.

"The Congregational Church Building Society for its exceptional grant to this enterprise.

"The general fellowship of our neighboring

churches, who at the Congregational Rally on September 26 did so much to encourage and inspire our work.

"The citizens of Palo Alto, who have contributed of their means so liberally and with such cordial goodwill."

This result assures the invitation to the General Association of California (North) to meet at Palo Alto next October.

THE WORK IN WEST SEATTLE.

The Rev. James B. Orr has just completed his first year's pastorate of the West Seattle Congregational church. Under his leadership the church has made a marked advance in all lines of its work.

On Sunday, October 22nd, instead of the usual morning sermon, the time was taken up with a symposium upon the year's progress.

Samuel Coles, Sunday-school superintendent, spoke for that department. An increase of 15 per cent is noted since January 1, 1904.

A Cradle Roll and a Home Department are hoped for in the near future. The need here, as everywhere, is for more teachers.

Since April 1st we have been using the Blakeslee system of Sunday-school lessons, with very satisfactory results.

Mr. J. E. Longfellow spoke for the trustees. F. L. Feurt, treasurer, presented the financial side. On January 1st we were $300 in debt. On October 1st all obligations, including running expenses and salary, were met. Besides this, $120, the first installment of a $600 mortgage held by the Building Society, was met in July by an "Experience Social."

The clerk reported that the membership had doubled. From 36 members, one year ago, we stand 73 today. A gratifying fact is the large number who have joined upon confession of faith, a number being young people.

A year ago we were clinging to the Home Missionary Society, but in the spring we forgot all about it, we became so interested in our work, and have just awakened to the fact that we are self-supporting, and not only that, but Mr. Orr organized and is still carrying on a Sunday-school at the "Cove" every Sunday afternoon. A Sunday-school was carried on all summer on the beach, among the campers.

The Ladies' Aid have continued their good work. Not only are they paying for a piano, but they assist very materially in many ways. With the new year they departed somewhat from their accustomed way of doing, and every other meeting under the guidance of Mrs. Orr has been devoted to a study of the Christian centuries. At these meetings three papers are prepared and read by different members upon subjects previously assigned for the one century. Informal discusion follows.

This has proved a profitable and interesting feature of our work. We are now planning for the New Year to commence the study of history from the beginning,—also the literature of the country being studied. Our work days have been delightful, busy ones. We had more orders for work than we could fill. We are now preparing for our annual holiday sale, December 1st.

On Friday evening, a committee of the "Aid" prepared a chicken dinner for the men of our community, at which time they organized a "Men's Club" for their social and literary improvement, to meet every second and fourth Friday evening during the coming months. A dinner will be given once a month, to be followed by an address from some prominent person. Debates on the alternate evenings.

Starting out with a membership of forty-two, this promises to become an important feature in the church work.

"The Boys' Club" has built a gymnasium upon property of the church, and regularly instructed classes for men, women, boys and girls are held different evenings of the week. The boys still owe some upon their building, so have not spent much upon equipment, but hope to add to this very important department of our work, a safe place for our boys. With all this work we have increased our church benevolences beyond the amount asked for.

A short while ago a little daughter came to bless our pastor's home and to bind the hearts of the people and pastor closer in the years to come.

Sarah J. Catton,
Clerk West Seattle Church.

Oregon Letter

By George H. Himes.

Rev. Elwin L. House, D.D., pastor of the First Church, of this city, returned from his Eastern trip last evening. While absent, he attended the National Council at Des Moines, and describes it as an "epoch-making council"—probably the most important of all the councils held by the Congregationalists of the United States. He comes home in vigorous health, and is more keenly alive than ever to the importance of aggressive and persistent Christian work here. He preached a very strong and exceedingly helpful sermon this morning from the Apostle Paul's words in I Cor. xiii: 9: "For we know in part,"—a sermon stimulating, suggestive, and comforting.

The newly organized church at Park Place has now a good double-quartette choir—an important addition to the effectiveness of the services.

The Oregon City Church is making elaborate preparations for the appropriate celebration of the sixtieth anniversary of its organization. Pastor Bollinger will hold special services during celebration week, which will be the third in this month, and expects to secure the presence of a number of the principal ministers of the State during that week—Revs. E. L. House, D. B. Grey, H. A. Start, Portland; Revs. W. C. Kantner and P. S. Knight, Salem—and expects that the occasion will be a great spiritual uplift to the members and friends of the church. The anniversary sermon will be preached by Rev. P. S. Knight, a former pastor, on November 20.

The liquor interests of Multnomah County, a few weeks ago, sought to enjoin the county clerk from again placing the local-option question on the official ballot to be voted on next Tuesday. The question came before Judge M. C. George of the State Circuit Court for this county, and after due deliberation he dismissed the injunction.

Rev. C. E. Chase, of the Hassolo Street Church, this city, was a delegate to the National Council, and he has returned full of enthusiasm and inspiration over what he saw and heard. His church gave him a reception a few evenings ago.

The church at Astoria, which for a year or more has been struggling along as best it could without a pastor, and with only an occasional service, is now

served regularly by Rev. Luther D. Mahone. The faithful few, however—principally women—amid many discouragements, have kept the Sunday-school alive, and performed such other work as lay within their power, hoping for the time when a leader for the flock would appear. Like many another locality, Astoria is a hard field; but such a field is in pre-eminent need of the best Christian service that can be secured. A spiritually minded man in whom is combined the elements of leadership which would give him success in the ministry anywhere can do a good work at Astoria, and it is earnestly hoped that the present pastor is such a person.

The Freewater Church, Umatilla County, was cut off without an appropriation by the C. H. M. S. this year, and hence, for a time, seemed deeply discouraged, seemingly being unable to maintain a pastor. A few weeks ago, however, Supt, Smith of the C. S. S. and P. S., visited this locality, and imparted a little of his enthusiasm to the people, who in turn began to take a hopeful view of their condition—a manifestation of Christian Science in the right direction, most certainly —and within a few days raised over $600, which, with the sum secured by the sale of Ingle Chapel, places about $1,000 in a fund for the erection of a house of worship. And, best of all, there is an effort on foot which it is believed will result in raising another $600 for the support of a pastor. And now their hopeful view of the situation is in a ratio corresponding to their determination to do work for the furtherance of the kingdom of God.

The Hillsboro Church has suffered a sad loss by the death of one of its most efficient members, Mrs. Kate C. Poe Wilcox, on the 28th ult. She was born in Danville, Indiana, February 13, 1854. When four years old, with her parents she removed to Northfield, Minn., and in 1860 to Cannon Falls in the same State. In 1876 she was married to Geo. H. Wilcox. In 1889 she and her husband became residents of Hillsboro, and on July 7, 1895, she united with the Hillsboro Church, and ever since took an active part in promoting its welfare. The funeral services were held last Sunday, Supt. C. F. Clapp, of the C. H. M. S. preaching the sermon.

Portland, Nov. 6, 1904.

BUREAU OF MISSIONS BULLETIN.

Thirty years ago Dr. Timothy Richard (Baptist Missionary Society, England) first entered the city of Chingchau Fu, in Shantung, China. He was cursed and jeered as a "red-haired devil" by the people of the town, and with the greatest difficulty secured a place to stay, because his arrival was felt to place the whole city in jeopardy. In July of this year he came up from Shanghai to visit the same city. The city authorities showed him every attention; several mandarins met him to do him honor on his arrival, while the common people spoke of him as "the Venerable Prince." The reason of this change is not that Dr. Richard's hair has grown white in the meantime. Nor is it that China has changed so much. The reason is that many leading Chinese know that the missionary loves their country and that the urgency of his appeals for reforms is wise and necessary. So some fifty educated Chinese officials were willing to sit in conference with him and leading Chinese Christians for three days to discuss what will best secure the prosperity of China, and to listen to stirring addresses championing Jesus Christ as the leader China needs to follow. The series of meetings, as well as the character of the audience attending them, was wonderful.

A missionary of the Presbyterian church (South) in China says that many of the Chinese government and private schools now close on Sunday — not to keep the Sabbath holy, but because they see, as some of our own people do not, man's need of a rest day.

The Government of the province of Shantung, China, has commissioned a scholarly mandarin, who is descended from Confucius, to write a book on Christianity, explaining what it is and what it is good for.

A fruitful dream is described by a Chinese gentleman of rank in the Chekiang province. In his dream a man dressed in white urged him to go to Hsiaomei, where he would hear good words. Next day he went there and "happened" to meet a German C. I. M. associate missionary, who told him of Jesus Christ. The man was an opium smoker, and did not like to give up the habit, even for the sake of the new truth. Yet he could not be at rest in his mind. Finally, he saw that he had to break with opium, prayed for help, and after a struggle like that, when an evil spirit is driven out, he conquered. The dreamer is now a worker among his neighbors, as active as if with his own eyes he had seen the Lord.

In this twentieth century,—yes, in the month of October, 1904,—a man in New York City writes to the papers to say how annoyed he is by being asked to contribute for foreign missions, and to suggest the original idea that we ought to try to convert New York before trying to convert the far-off heathen! What scales are before this man's eyes, in what surroundings does he live, that he can see neither the magnificent work of missions that goes on under his nose in New York, nor the tremendous influence of missions on the current history of all non-Christian countries, nor God's great purpose of really keeping His promise about blessing all nations in Jesus Christ!

There is a good Christian woman in Melbourne, Australia, who has given of her money to rescue and educate a child-widow in India. She cannot pronounce the girl's name, but she prays for all the same, saying, "Dear Lord, bless the wee widow over the seas in far-off India. Thou knowest her name, if I do not!" Money given for missions is not complete in value unless the gift is followed by daily prayer.

The work of the German missionary societies is less generally known in America than it should be. A table of statistics to January, 1904, prepared by the Moravians at Herrnhut, shows that 13 principal German societies (including the Moravians and the Basel Society) have 573 stations and out-stations, 924 European and 5,077 native workers, 425,489 converts, 21,542 baptized in 1903, and 61,280 catechumens under instruction for baptism. The receipts of these societies in 1903 amounted to 6,452,962 marks, or $1,535,805.20. Nine of the societies suffer from a deficit on the expenses of the year.

At a recent comunion service in the Congo river region of Africa, 370 persons partook who ten years ago were pagans. The extent and meaning of the change in these converts cannot be grasped without effort. Such a convert is a man at Bopoto, on the Congo. He was a naked savage warrior and a cannibal. He was attracted by the missionaries, became friendly with them, but was utterly unmoved by their message of a Savior, for he could feel no need. Seven years pass. This same man again appears at a vil-

lage not far from Bopoto, trying to explain to the people that there is life in yielding to Jesus Christ! After pleading awhile he prays, and this is what he says: "God, Father, I am here. I have told these people about Thee; now help them. Lord Jesus, I need Thee to go with me when I go. Drive away all my foolishness. I cannot go right unless Thou art with me. Amen!" This prayer, uttered in distrust of self and of "foolishness," and in sincere longing for the help of Jesus Christ, is just as truly an expression of the man's nature as was the self-satisfaction of the savage of seven years ago. The man's nature has changed; the change is a miracle that fills hearts with awe!—Bible House, New York.

PRECIOUS AND RESTFUL THOUGHTS.

Prayer is the soul's sincere desire, unuttered and unexpressed.—Montgomery.

In life's small things be resolute and great.—James Russell Lowell.

The greatest pleasure I know is to do a good deed by stealth and have it found out by accident.—Charles Lamb.

Come unto me all ye that labor and are heavy laden and I will give you rest.—Bible.

Sometime,—
But not today. Then be content, poor heart!
less food for thought is the reverberation of God upon
We must tear the close-shut leaves apart,
Time will reveal the calyxes of gold.
And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly see and understand,
I think that we will say, "God knew the best."

He who has nothing else has the good God.—Victor Hugo.

What a contemplation for the mind, and what endless fod for thought is the reverberation of God upon the human wall!—Victor Hugo.

JAPANESE AND RUSSIAN WAR.

In these days of remarkable happenings it is hardly safe to attempt to define the status of the Japanese-Russian war. The two centers of activity, Moukden and Port Arthur, hold the attention of the civilized world. A decisive victory at either point for the Japanese would be a long step toward peace. Any decided advantage for Russia would probably mean an extension of the struggle. Japan cannot yield until there is nothing left worth surrendering. With Japan the war means victory or national death. She must win or die. The case is different with Russia. At most, defeat means simply that Russia shall evacuate Manchuria, for the occupancy of which she not only has no claim, but she stands convicted of bald perfidy in refusing to withdraw from Manchuria according to terms of her own treaty. Aside from the merits of the Japanese contention, and wholly in the interest of peace, we hope that Japan will have possession of Port Arthur before this note is in type.

Russia, in the matter of the North Sea attack upon the fishing fleet, has amazed the civilized world. The explanation given by the Russian commander, is worse than the attack itself. The pusillanimous character of the action is the natural outcome of Russia's pompous and supercillious bigotry. The underlying purpose of Russia is to domineer the world. She has the strength of religious fanaticism and the weakness of dense, fastuous, fatalistic ignorance. Her case of "nerves," 11,000 miles from the nearest Japanese torpedo boat, is, to say the least, memorable. One-half the circumference of the earth, which, by the way, is the maximum distance allowed by mundane conditions, is not apparently a safe distance from Togo's fleet. Russia has been fighting for her "face," but the courage shown in this half-hour's firing on the hapless fishing trawlers would certainly give Russia a "face" for all time to come. We must commend the British common sense which has referred this stinging outrage to an international commission. Hot-headed, headlong policy is being supplanted by level-headed, broad-minded diplomacy. Welcome the day when all the world's differences shall be brought to the bar of reason!—California Christian Advocate.

It is understood that English troups under the terms of the English-Thibetan treaty will remain some time in Thibet. The amount of indemnity allowed Great Britain is $3,750,000 and the privilege of leaving English troops in the Chumbi Valley until the amount is fully paid. The Thibetans are satisfied and apparently pleased with this small indemnity, but China, who has been sponsor for Thibet, being stirred up by the wily cunning of Russian diplomacy, is objecting to the treaty. It is not certain what the final outcome will be, but two or three things may be taken for granted. England knew what she was about when she sent Younghusband's expedition into Thibet. If Russia had not been pulling the wool over the eyes of Chinese diplomacy, and dazzling her statesmen with many fair promises, the case would have been different. England has the approval of the civilized world in this effort to checkmate the movement of Russia to enter China by the back door through Thibet. It is probable that England's power in the East will be far more secure from Russian aggressions with Thibet under the regime of British occupancy. The day is not distant when a missionary force will be at work in Thibet. The sun of righteousness, with healing light, will arise over this land. Wherever the British or American flag floats fair play prevails.

First Notice.

THE YOUTH'S COMPANION IN 1905.

It is impossible even to summarize in a single paragraph the many and varied attractions which **The Youth's Companion** announces for the coming year.

A series of articles planned to interest especially the forty-five millions of Americans who look directly to the soil for their subsistence will treat of "New Fields for Young Farmers," "The Sanitation of the Farm," 'The Future of American Cotton," "How Women Make Money on the Farm," etc.

Seven serial stories and 250 short stories by the most talented and popular American writers of fiction will form part of the contents of the new volume for 1905.

Full illustrated announcement describing the principal features of **The Companion's** new volume for 1905 will be sent with sample copies of the paper to any address free.

The new subscriber who sends $1.75 now for a year's subscription to **The Companion** receives free all the issues of **The Companion** for the remaining weeks of 1904, also **The Companion** "Carnations" Calendar for 1905, lithographed in twelve colors and gold.

THE YOUTH'S COMPANION,

144 Berkeley Street, **Boston, Mass.**

Sunday-School Lesson.

Edwin Francis Brown.

Edwin Francis Brown.

Lesson VIII. November 20th.

ISAIAH'S MESSAGE TO JUDAH.

(Isa. i: 1-9, 16-20.)

Golden Text: "Cease to do evil; learn to do well" (Isa. i: 16, 17).

Daily Home Readings.

M. Isaiah's Message to Judah (Isa. i: 1-9).

T. Isaiah's Message to Judah (Isa. i: 10-20).

T. Hope for the Lost (Ezek. xxxvi:

W. Surprising Folly (Jer. ii: 1-13). 21-32).

F. With All the Heart (Joel ii: 12-20).

S. The Lord Will Heal (Isa. lviii: 13-21).

S. "Be ye reconciled" (II Cor. 5: 11-21).

Introductory.

A period of more than a hundred years is passed over in the study of Judah's history. After the death of Jehoida, the high priest and confidential adviser to the young king who repaired the temple, the worship of Jehovah settled back into its former state, and Joash himself fell into idolatry. A few spasmodic efforts were made from time to time to restore true worship in Jerusalem, but were unavailing, and each succeeding king added something to the work of national disintegration.

Expository.

To Isaiah the city Jerusalem was the key to the entire situation. Purify and save Jerusalem and the nation would be purified and saved. For that reason he confined his prophetic duties to that capital city of Judah, which was in many respects the capital city of all Israel. "It is for her defense he battles through fifty years of statesmanship, and all his prophecy may be said to travail in anguish for her new birth."

Uzziah reigned fifty-two years over Judah. It was during his last year that Isaiah, still a young man, began his duties in Jerusalem. The burden of the prophet's heart is easily discovered. He was appalled at the nation's ingratitude. Even the dumb animals showed a keener sense of obligation to their benefactors than did Judah to Jehovah (vs. 2 and 3). In spite of all the blessings bestowed upon the nation through the years of her history; notwithstanding the many interventions of Providence in her behalf, Judah was laden with iniquity, was full of idolatry and apostasy. Or, according to the figure expressed in the fifth and sixth verses, the whole head was sick, and the whole heart faint. From the sole of the foot even unto the head there was no soundness in it; but wounds, and bruises, and putrefying sores, which could not be closed nor bound up, nor mollified with ointment.

The prophet's rebuke through the lesson is expressed in language both figurative and declarative, or literal. It is a quick movement from one form of speech to the other; but according to whatsoever form he expresses himself the same thought is uppermost, namely, that Jerusalem is in a most terrible and precarious state. He intimates that the only thing that saved that chief city of the Jews from a fate like unto that of Sodom and Gomorrah, was the fact that a "very small remnant of the faithful had been preserved.

Vs. 16-20. The moral reformation must needs be thorough and complete. Every form of evil must be put down. That was the doctrine preached by all the prophets, but never fully accepted by the people. Had they followed out Isaiah's directions at that critical period in their history, the national calamities which followed might have have been averted. God was willing to extend mercy and forgiveness, but they spurned the overtures, and consequently paid the penalty.

Suggestive.

1. Ingratitude, national or individual, is a heinous sin.

2. Sin inevitably leads to destruction, yet how slow the nations are to see it!

3. Repentance and full reformation are the conditions of national preservation, where wickedness has been dominant.

4. God gives unto sinning nations an opportunity to mend their ways.

THE MIRACLE OF SPRING.

"Whilst I live Springtime...shall never cease."

The earth lies dead!
A cold, grey mist steals softly o'er the vale,
Like funeral pall; and in the barren dale
Stand leafless trees.
Earth-brown the plains, and bleak the mighty hills;
The woodlands silent; e'en the running rills
Seem hush'd and still.
The wailing wind, in wistful, plaintive strain,
Whispers its dirge, the requiem for the slain.
The earth lies dead.

To rise again!
For now the grey gives place to sunlit beam;
And scattered mists reveal the wondrous gleam
Of new-born world.
Not lifeless now, but lifeful are the boughs,—
Verdant, leaf-covered; and the zephyr soughs
A blithesome song
Through forest glade, green fields, and winding dells.
All Nature's glad—the joyous chorus tells—
To rise again!

To every man
There comes from God the "promise of the spring."
A miracle of Love; no little thing,
This gracious gift.
As from the inmost soul of Mother Earth,
Life, beauty, strength, is surely brought to birth,
And lives again,
God's Breath of Spring will come to earth-stained men,
Will touch their hearts and make them live again.
To every man!

—Donald Grant.

BY PERSONAL EFFORT.

"And he brought him to Jesus."—(John i: 42.)

Have you ever noticed that much of the work which the Master and his disciples did was "personal work?" Some of our Lord's greatest sermons were preached to one person. The apostles were all won individually. Turn to your Bible now, and read the account of the visit of Nicodemus to Christ, and of the meeting with the woman of Samaria at the well. If you take the time to follow this theme through the Gospels and through the Acts of the Apostles, you will be sure to see that the work of wining souls for Christ by personal effort is the work of every Christian.

HEAVEN A PLACE.

"Heaven to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Wesminster Abbey? Has Paul, glowing with God-like enthusiasm, ceased itinerating the universe of God? Heaven is a place of restless activity,—the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity; and the minds of the saints, unclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought."—St. Louis Christian Advocate.

WHERE CHRIST DWELLS.

Never in a costly palace did I rest on golden bed,
Never in a hermit's cavern have I eaten idle bread.

Born within a lowly stable, where the cattle round me stood,
Trained a carpenter in Nazareth, I have toiled and found it good.

They who tread the path of labor follow where my feet have trod;
They who work without complaining do the holy will of God.

Where the many toil together, there am I among my own;
Where the tired workman sleepeth, there am I with him alone.

I, the peace that passeth knowledge, dwell amid the daily strife,
I, the bread of heaven, am broken in the sacrament of life.

—Henry Van Dyke.

Casey: "O'Flaherty is in trouble."
Murphy: "Is he so? Phwat ails him?"
Casey: "He's dead, and he dunno whin he will be buried. The grave-diggers are all out on shtrike."—Kansas City Journal.

"What does it mean, Tommy," asked the Sunday-school teacher, "where it says 'they rent their clothes?' "
"I suppose they couldn't afford to buy them," replied Tommy.

He Carries the Lambs in His Bosom

Lottie M. Halvorsen.

As the shepherd numbered his flocks by night
His loving gaze rested on one wee lamb.
And he saw by the moonbeam's pale, faint light,
How it nestled close to its patient dam.

He marked how its features were drawn with pain,
He knew how tired were the little feet.
How unfit to travel thro' mire and rain,
And to follow its mother's low, tender bleat.

He knew that the road to the pasture land,
Was ofttimes stormy and rugged and steep.
That the hurrying feet of the restless band
Would not with the wee one's slow pace keep.

So he spoke to the mother in gentle tones,
"O give me thy lambkin, so frail and small;
It is weary and sick, dost thou hear its moans?
It pays no heed to thy loving call."

The fond mother heard the kind shepherd speak,
And answered him in a voice full of woe.
I know that my lambkin is young and weak,
Yet I cannot, cannot let it go.

But the shepherd took the lamb in his arm,
And folded it close to his loving breast.
There safely sheltered from ill and harm,
With a sigh the little one sank to rest.

He carried it with the tenderest care,
Straight to his Heavenly Father'shome;
Where waters still and pastures fair,
Refresh tired feet that no longer roam.

Though the mother wept in her anguish deep,
And called in vain for the child of her love.
She knew the kind shepherd her lamb would keep,
From sorrow and pain in the pastures above.

THE MATHEMATICS OF FRIENDSHIP.

"Oh, dear! do you like people? I can't endure them. People tire me," a young woman was heard to remark on a street car. In no way could she more unmistakably have advertised herself to the world as a social cipher. By her foolish speech she proclaimed her poverty. The science of making and keeping friends is a pursuit which immeasurably enriches one's life. It is, indeed, a far more exact science than many realize, and is governed by laws as truly as by sentiment.

Prominent among these laws is addition. No one need hope to enter the realm of true friendship until he is prepared to add the choicest of his treasures of mind and heart to the life of his friend, to give largely and generously of his appreciation, his sympathy, his love, "good measure, pressed down, * * * running over."

Nor is it a contradiction to say that the law of subtraction is equally essential. A friend is pre-eminently an individual who is willing upon many occasions to place before his own personality a minus sign in order to meet the interests and need of his friend. He who insists on filling the time of friendly intercourse with a recital of his own experiences is ignoring that law. To make one's self at times an unostentatious cipher to which the generous numeral of our friend's life shall be prefixed is often to insure to the relationship a higher value.

These two laws being observed, there is certain to come a realization of the compensatory law of multiplication. He who would live a dozen lives in one short span of years, can do it only through friendships. In the sharing of another's purposes and ambitions, he will find his intellect broadened; in entering into the joys and sorrows of his fellows, he will discover that his heart-life had deepened.

Division—here is the supreme test of friendship, in the tactful dividing of one's experiences, in order to give to another that part of our life which shall stimulate not depress; exhilarate, not discourage. Not too much of our triumph or success to one whom circumstances have forced to live a limited life, not too much of our troubles and failures to her who looks to us for sunshine and cheer.

All friendship has to deal with fractions. No life by itself is more than a broken fragment. The science ceases to be merely human and is glorified by a divine spirit when it reaches down to incomplete lives that it may impart courage and hope, which shall give them a new value.

Thus the great Master of this incomparable science moved through the world, touching with his divinity poor fractions of humanity which others deemed worthless, raising them by that contact to perfect units.—Julia F. Deans in "Sunday-school Times."

GOOD-BYS.

Good-by, good-by—the carriage rolls away, bearing my friends from my sight, and I drop into the nearest chair, and sigh for the summer which has just slipped through my hands.

Those dear friends—one was young, with all the freshness and sunshine of childhood which sees nothing in the present nor future but joy and gladness—how she did make us all young, even grandma, who lived her girlhood over again.

Another was older; had seen a few of life's clouds flit over her summer sky, which gave a richer tone to her life. She had borne enough burdens of her own to understand how sweet it is to bear "one another's burdens, and so fulfill the law of Christ."

I can now hear her say: "Let me do this, and you go and rest"; or, "I will see to your home cares for a few days, and you go make a little visit to some friend." How easily my cares rolled off onto her, and I breathed the pure air of freedom to come back to her and home refreshed.

Oh, that other one; that one whom I had held in my arms and rocked to sleep when a babe; the one I had so often taken on the wings of prayer to the great Master, and said to him: "Not wealth, nor honor, nor long life do I ask for him. I only ask that he be made pure, and kept so by thy abiding presence, that his whole life might be given to mankind for their uplift towards the Master's kingdom."

Now, this man was one of my guests who blessed me with his coming after years of absence. He now is solving the problem how to raise his boys into useful men. Not only his boys, but the welfare of his country absorbs his energy. The house is empty and still where so shortly ago it was ringing with music and merry laughter over witty sayings.

Talk of weeping! My heart sheds more tears than my eyes; but amid this loneliness I am glad for such true friends present or absent.

I must up and out of this chair of dreams; life is too full of labor to indulge in long musings. Perhaps, if I am diligent in sowing seeds of good deeds, the petals of their blooming may fall around me in old age.—Religious Telescope.

Dr. Crookshank, the fraternal delegate from Ireland, knows how to tell a good story. Here is one of them that he got off to a reporter: "Friction between churches seems more frequent in Ireland than here. On one occasion, when a Methodist preacher held a revival service, his congregation became very noisy and attracted the attention of the rector of the parish. Many people were crying for mercy and the preacher was rejoicing when the rector came in. 'This is very unseemly,' said the man of the Established Church. 'All this excitement and noise is most unbecoming. Don't you know that when Solomon built the temple there was not heard the sound of a hammer or a chisel?' 'God bless you!' said the happy Methodist, 'it's not buildin' I am, but blastin'!' "—Western Christian Advocate.

"Pa, I know where the coldest places are!" exclaimed Mary, eagerly, on her return from school. "Where?" asked the father of his six-year-old daughter. "Greenland, Iceland, and Zero," answered Mary, triumphantly.

"Has Done the Best She Could."

A story illustrating his largeness of heart, is related of Robert Barrett Browning, son of the famous poet:

Mr. Browning revived the industry of lacemaking among the Italian peasants about Venice. The work was done at home and brought to the factory. Each worker was paid according to the quality of her work, not the quantity, in order that the incentive might be for each women to do her best.

To this factory once came an old woman past eighty. Her husband had been drowned at sea; her sons had been killed in the war; and she was alone, with two grandchildren to care for. She came with a piece of elaborate lace on which she had worked three months. The work was very uneven, for the woman was old, her fingers stiff, and her eyesight faulty.

The superintendent showed the work to Mr. Browning, and asked, "What shall we do?"

"Pay her for it, pay her for it," said Mr. Browning, and give it to me; she has done the best she could."

So, for several years, each three months, hobbling on her cane, came this old woman, and joyfully carried away her reward.

Three Days' Record.

July 15—George Suesser hanged at San Quentin for murder committed while drunk.

July 16—Knutz Hansen drowned in crossing Eel river while drunk.

July 17—Horse driven to death by Thomas Rutledge while drunk.

Here is the record of three days written by liquor.

Not a day passes, not an hour, when like occurrences are not happening, when murder, death, and brutality are not resulting from liquor.

There are 65 saloons in Eureka, one to every 170 men, women and children. With so many temptations, it is no wonder our jails are kept full.

Murder, death, brutality and poverty go hand in hand with the saloon, and are mirrored in every glass of whisky sold.

Remember this, young man, the next time you think it manly to take a drink.

Reflect on the record of these three days.—Eureka Herald.

A Saloon Keeper's Responsibility.

An interesting and suggestive decision was rendered in the criminal court in Jersey City, N. J., two weeks ago. A customer became intoxicated in a saloon in that city on liquor furnished him by the proprietor, and then became unruly, breaking a plate glass window and doing other damage such as a drunken man is likely to do. Displeased with the actions of his customer, the saloon keeper had him arrested for malicious mischief. When the case came before the court, the judge dismissed it with this statement: "When a saloon keeper fills a man with intoxicants until he becomes crazy drunk and he does damage to the saloon while in that condition, the saloon keeper is responsible and cannot expect to have the man punished for the damage he has wrought."—Pittsburg Christian Advocate.

A man's spirit does not always grow holier as his salary grows heavier.

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We own the **Archer Group** of eight claims situated in Tonopah, the surface ore on which essays $52.00 per ton, the ledges are well defined fisher veins. Mr. J. D. Hoff has just returned from Tonopah, leaving a force of men at work developing these claims. This company has two claims at **Gold Reef,** also four claims just located at **Goldfield** on the same vein with the great **Sandstorm** mine of $10,000 ore. Our Company nas secured a very valuable lease from the **Silver Pick Mining Company** on the ground that joins on the north end of the celebrated January mine, which has produced in the last few months $500,000 in gold. A survey of the January vein shows that it runs through the property secured by this Company, and the underground workings of the January are now within only a few hundred feet of the ground which we have secured, and we expect to cut the January vein within the next sixty days. Our Company owns the **Sonoma** and **Bon Ton** mines in Calaveras County, California. This ore runs from $15 to $400 per ton with a ten-foot ledge; also 1,000 acres of fine **Coal** and **Oil** land in Monterey County, California.

You are most cordially invited to visit our offices and examine our ores, and if, upon investigation, you are fully satisfied, join us as a stockholder in these properties. We believe you will be abundantly recompensed by the returns upon any investment which you may make. The stock now being sold is for development purposes, and only a small number of shares will be sold at Ten Cents per share. Positively no assessments will be made upon the shares of this Company.

J. D. Hoff, E. M., President; E. R. Healy, Vice-President; A. L. Taylor, Secretary.

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Wounded for My Transgressions.

In a meeting of ministers Rev. Maltbie D. Babcock, D.D., told of the day when Harry Morehouse, the celebrated evangelist, was a guest in his father's house. He was staying, one night ,in his room, waiting for the time of the service, when he heard the door open, and looking about, saw it close quickly again. He turned to the Bible, and heard the same thing repeated; and then, without turning, he said: "Come in," and there entered one of the children of the household, who had seen so much of Christ in the face of the preacher that she desired to know him, and she said:

"Mr. Morehouse, I should like to be a Christian."

"Well," said he in his quiet, gentle way, "you may." And he said: "Will you please turn to the 53d chapter of Isaiah and read it, making it personal to yourself? Whenever the pronouns are general make them personal."

She began: "He hath no form nor comeliness; and when I shall see him, there is no beauty that I should desire him. He is despised and rejected of men; a Man of sorrows and acquainted with grief; and I hid as it were my face from him; he was despised, and I esteemed him not. Surely he hath borne my griefs and carried my sorrows; yet I did esteem him stricken, smitten of God, and afflicted."

When she had read thus far she stopped, and Harry Morehouse said: 'Go on and read it."

"But he was wounded for my transgressions; he was bruised for my iniquities; the chastisement of my peace was upon him; and with his stripes I am healed?"

She could not read any further for her tears, but she had caught a glimpse of her Savoir in this reading, and Harry Morehouse said to her: "This is all we need to do to be saved—to lay hold upon him by faith, of whom Isaiah speaks."—J. Wilbur Chapman, D.D.

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